

OF
HOLY LIVING.

FIRST

A Serious Exhortation
thereunto.

SECONDLY

Choice Directions therein,
both for every

WORKING,

and for every

L O R D S - D A Y
Joseph Polwheile

Job. 36. 2.

*Suffer us a little, and we will shew thee
what we have yet to speak on Gods
Behalf.*

L O N D O N ,

Printed for William Grantham at the Black-Bear in
Westminster-Hall, and are to sold by Robert
Eveliagh, Bookseller in Exet, 1668.

8°. X. 53. The

A SERIOUS
EXHORTATION
TO
HOLY LIVING.

By *Thomas Mall.*

Isa. 46. 8.

*Remember this, and shew your selves
Men.*



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L O N D O N:

Printed for *William Grantham* at the Black-Bear in *Westminster-Hall*, and are to be sold by *Robert Eveleigh*, Bookseller in *Exon.* 1668.

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THE
DEDICATION,
TO THE
SINNERS and SAINTS
IN
ENGLAND,
especially in
EXON and TIVERTON.

The AUTHOR'S

(As a publick and permanent testimony
of their *unfeigned* desires, that they
may be found walking in the narrow
way, that leadeth unto life, and that
so they may be saved)

Devote the ensuing
EXHORTATION & DIRECTIONS,

Earnestly beseeching the *God of all grace*, that
their *Patronage* may be the *living* influ-
ences of the *quickning* Spirit, who only is
able to *protect* them from *unprofitable* rea-
ding, and *forgetful* neglects, and to make
them *effectual* to their *Desirable*, and
Desired ends.



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AN ADVERTISEMENT

To the
READER.



After the following choice directions were given me by their Author, I had some thoughts of getting Mr. Thomas Wadsworth his serious, Argumentative, and Pathetical

To the Reader.

Pathetical) Exhortation
to an Holy Life, from
Matth. 5. 20. Printed
• by Andrew Kemb, 1661.
to be re-printed, and pre-
fixt before them, not on-
ly because of its conciseness
but because the Heart-
thoughts of Sinners (es-
pecially) against an Holy
Life, are therein so fami-
liarly discovered, and mo-
vingly removed: But that
might be injurious to the
Stationer, though not to the
worthy Author, by reason
of

To the Reader.

of the many Pages trans-
placed in that Edition, so
that that useful manual can
scarce be used by ordinary
Readers. However I have
now chose to shew thee how a
Scholar may write after his
Copy, and do assure thee,
that (in eo gaudio aliquid
discere, ut doceam : Sen.
Ep. 6.) I am glad to learn,
that I may teach.

Farewel.

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See



Fit
onto a
the

A Serious
EXHORTATION
 TO
HOLY LIVING,
 FROM
 Ephes. 5. 15, 16.

See then that ye walk circumspectly, not as Fools, but as Wise; Redeeming the time, because the dayes are evil.

The Introduction.

Hese words are both a *Serious Exhortation*, and a *Gospel-Directory*, to an *holy life*.

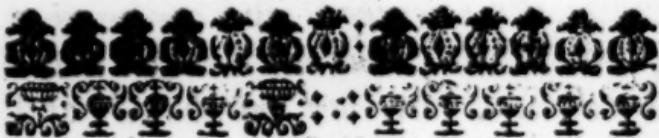
First, *They are a serious Exhortation to an holy life*, rationally inferr'd from the Exhortation, *verse 11*. There the

Apostle exhorts the *Ephesians* to be *Christian Reprovers* of others for their *unholy* lives: *Here* he exhorts them, even therefore, (^{as} signifies *then*, or *therefore*) to be very careful to live *holy* lives *themselves*; *See then*, or *therefore*, *that ye walk circumspectly*, &c. *q. d.* Because you are to reprove others, see that ye be *unreprovable* *your selves*.

Secondly, *They are a Gospel-Dictionary to an holy life*, rationally inferr'd from the Exhortation, *Verse 8,9, &c.* *There* the Apostle *exhorts* the believing *Ephesians* to live *holy* lives; *Here* he *directs* them (especially) how to follow that Exhortation, *q. d.* Seeing it is your duty to *walk as children of the light*, *i. e.* a very *holy* life, *in all goodness, and righteousness, and truth*; (as it followeth) *proving* (yea approving) *what is acceptable unto God*; and *avoiding*, yea, in word and deed *reproving* *what is displeasing to him, &c.* And that because your state is altered, *ye were darkness,*

darkness, i. e, ye were ignorant, and under the reigning, and condemning power of sin; But now are light in the Lord, i. e. now are enlightened, and justified, and sanctified: See therefore that ye walk circumspectly, &c. This is the onely way wherein you can walk as children of the light.

I shall at present speak to the words as a serious Exhortation to an holy life; and that both to Sinners, and to Saints.



P A R T. I.

The Exhortation to Sinners.

First, *To Sinners*; *See that ye walk circumspectly, &c.*

Chap. I.

Way made to the Exhortation, by six serious Questions.

Here, before I proceed any farther, I shall ask such these six serious Questions.

Quest. 1. Seeing it is certain (1) that *you consist of mortal bodies, and immortal soules*: (Heb.12.9. Matth. 10.28.) (2) that *your soules and bodies*

dies must be separated for a time: (Heb. 9. 27.) (3) that there shall be a resurrection of your bodies: (John 5. 28, 29. Acts 24. 15. 1 Cor. 15. 52,53.) (4) that at the resurrection there shall be a general judgment for your soules and bodies reunited, as well as a particular judgment for your soules, as soon as they be separated from your bodies: (2 Cor. 5. 10. Heb. 9. 27. compared with Job 5. 4. --- Cap. 19. 28.) (5) that there is an Heaven, and an Hell; an eternity of happiness, and an eternity of misery after this life, to one of which places and states all shall be adjudged: (Matth. 25. 34,41.) To which eternity would you be adjudged? Would you have the eternal love of God, or the eternal wrath of God, for your portion in the other world? If you are, and resolve to continue, Gallio's in this matter, I should be sorry you should read farther; because the following exhortation will undoubtedly be the favour of death unto death unto you.

6 A Serious Exhortation

Quest. 2. Is it not plainly revealed in the Bible, that they onely that live an holy life here, shall live an happy life hereafter? If you doubt of this, take your Bibles, and turn to the Chapters and Verses: How read you in (Matth. 5. 20?) Do not you there find these words of Christ, *I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven?* How read you in (Luke 13. 3, 5?) Do not you there find these words twice, *Except you repent, i. e. except your life be changed from an unholy, to an holy life, you shall all likewise perish?* How read you in (Heb. 12. 14?) Doth not the Apostle Paul there require you to follow after holiness, i. e. to live an holy life even upon this very account; because without holiness no man shall see God, i. e. no man shall have the beatifical vision and fruition of God?

Quest. 3. Is this assertion, that is so plainly revealed in the Bible, true or false?

Part I. to Holy Living. 7

false? What think you? Do not you own the Bible to contain the word of God? and dare you be guilty of such blasphemy, as to give the God of truth the lye?

Q. 4. If you do believe that you can never be happy hereafter, unless you live an holy life here, and that because the Scripture saith it: *Must not you also believe that that holy life, which you must live here, must be such a life as the Scripture calls for?* Can you any other ways know what that holy life is, that is of absolute necessity unto salvation, then by the Scripture, the Word of God? And is not that holy life called for in the Text, under these expressions, *See that ye walk circumspectly, &c?* Is not this evident both in that the Apostle, before he lays down the Exhortation in the Text, premiseth, verse 6. that *the wrath of God will come upon all the children of disobedience*, i. e. upon all that will not be perswaded to hearken to the (and therefore to this) Word of God? And in that the Apostle

stle backs this Exhortation in the Text from the folly of not living so holy a life, as he therein exhorts unto; Doth not he clearly imply (if not expressly assert) that there is no other way to secure the everlasting happiness of the other world?

Quest. 5. *Will you give it under your hands that you do verily believe, that unless you see to it, that you live as holy a life as you are exhorted to in the Text, you shall have no inheritance in the Kingdom of God and of Christ; but the wrath of God will come upon you for your folly and madness in neglecting your main interest?* If you indeed believe thus, I have but one question more to ask you, before I shew you what an holy life is called for from you in the Text.

Quest. 6. *Will you solemnly engage that you will heartily endeavour to live so holy a life, as shall be plainly made known unto you to be called for from you by God in this Word of his?* And why should you not? What, do you verily believe, that you cannot possibly enjoy God

Gods love, and *avoid* his wrath, unless you live the life you are exhorted to in the Text: and yet will ye not promise to see to it that ye live that life? Are ye resolved to sit down short of Gods love, and to continue under his wrath? This is *wilfully*, and not *ignorantly*, to destroy your selves. Be not afraid that I would engage you to live a holier life then the Apostle calls for in the Text: If it be not demonstrated even to your own consciences, that all the following particulars are rationally inferr'd from the Apostles words, your promise doth not bind you thereunto. I desire you only to promise that you will heartily endeavour to live such a life, as shall be rationally evinced from these words, to be the will of God, and your duty. I shall therefore take your promise for granted, and no longer delay acquainting you what an holy life you are exhorted to in the Text.

Chap. 2.

The particulars contained in the Exhortation.

1. **T**HE holy life, that you are exhorted to in the Text, is a *provident* life : it is a *thoughtful, careful* life: in living this, we must be *considerate* and *forecasting* souls : the eyes of our souls must be *much*, yea *continually*, employed. This I gather from the first word in the Text, βλέπετε, See, &c. He that followeth this exhortation, *hatb his eyes in his head*, as in a Watch-tower (*Eccl. 2. 14.*) His eyes are useful for guiding and ordering his wayes, that he may not erre, wander, stumble, fall, mistake, miscarry, &c.

2. It is an *active* life : you are exhorted to *walking*, *See that ye walk, &c.* *walking* is opposed to *sitting*, yea *standing* still : he that *walks* is *in motion*; *walking & doing* are the same, (*1 King. 11. 38.*) The whole life you are exhorted to is a *busie* life : not only the

eye,

eye, but every *faculty* of the soul, and every *member* of the body must be in motion. There is no *sitting* still, yea there is no *standing* still in living this holy life.

3. It is a *voluntary* life : it is such a life as you *may* choose, or refuse to live : not such a life as you *must* live, whether you will or no. No motion is more voluntary then walking. You are not only exhorted to move in the wayes of holiness, but to move therein *willingly*, yea to *delight* in such motions, as you do in *walking*, and Christ did (*John 4. 24*) such *motions* should be your *recreation*.

4. It is an *habitual* life. In *walking*, *steps* are *reiterated* and *multiplied* : A motion or two *accidentally* or *occasionally* in the ways of holiness, will not evidence that you live this holy life : your motions must be frequently *iterated*, and become *customary*, yea evidenced to be (I do not say become) *habitual* : that you are habitually *ready* to every *good work*, (*Tit. 3. 1.*) God e-

steems none a Saint for some particular carriages, but for a general course.

5. It is an everlasting life. Walking is a constant motion: If at any time there be no moving, there is no walking for that time. In walking you are still going forward, till you come to your journeys end. Your motions in the ways of holiness must be constant: as you must not stand still, so you must not turn back: your hearts must be still inclined to perform Gods statutes always, even to the end, (Psal. 119. 112.) It is twice said of Enoch, he walked with God, (Gen. 5. 22. 24) to intimate that as he began betimes, so he persevered therein unto the end. It is the End crowns all antecedent acts.

6. It is a growing life, walking is a progressive motion, wherein we are still getting ground, and getting nearer and nearer to our journeys end. Your motions in the ways of holiness must be progressive: your obedience must be more and more: you must still get nearer Heaven, (Non progredi est regredi) not

not to go forward is to go backward: not to grow better, is to grow worse. They that live this holy life, go from strength to strength (Psal. 84.4.) shining brighter and brighter till perfect day, (Prov. 4. 18.)

7. It is not a life absolutely perfect in holiness. You are exhorted to walking, not to resting : not to be perfect, but to be walking towards perfection. Perfection of holiness will be your life at your journeys end ; but is not your life in your walk. Here your attainments cannot be greater then Pauls were ; and his highest attainment was to be still moving onwards. Brethren (saith he) I count not my self to have apprehended ; but this one thing I do, forgetting those things that are behind, and reaching forth to those things that are before, I press toward the mark, (Phil. 3.13, 14.) you are followers of the Apostles Exhortation in the Text, if you be still going onwards, though you be not come to a full rest. There remains a rest for the people of God.

8. Though

8. Though it be not a perfect, yet it is a *very regular* life. You are exhorted not only to walk, but to walk *exactly*, by line and by rule, as it were in a frame: *See, look, how ye walk*: yea *βλέπετε πῶς ἀνε βαῖς περιπάτετε, See how circumspectly, how strictly, how precisely, how accurately, how regularly you walk*: See that you be *Peripateticks*, that you walk round and round in the whole circle of good works: See that you *keep all* Gods Commandments, and *how* you keep all. The word *ἀρεβός*, intimates not only *that* this holy life is a very strict and precise life, but *wherein* its strictness and preciseness doth consist. It is translated *accurately*. *It seemed good unto me when I had ἀνεβός, accurately, or exactly, searched all things, (Luke 1.3.)* It comes from *εἰς ἀνεβάνειν*, to go to the *utmost*, to the *height*, to the *top*. You are exhorted to go to the *utmost* in keeping Gods Commandments; to go to the *height*, to the *top* of holy living; to the *utmost* of the rule of holy living, both

the

the external, and spiritual, and inward part thereof : and to the utmost of your strength and light. To avoid the most spiritual, as well as the outward sins forbidden : and to perform the most spiritual, as well as outward duties required : yea, to perform the outward duties spiritually : and that to the utmost of your knowledge and ability you conform to every command, and to all of every command. See that ye walk circumspectly. Though you cannot attain to a perfect conformity to so perfect a rule, yet let such an exact walking be your aim : See to it ; Let it be in your eye. Then shall I not be ashamed, when I have respect to all (and to all of every one of) thy Commandments, (Psal. 119. 6.)

9. It is a *discreet* and *prudent* life. One piece of wisdom is particularly mentioned, and that is right timing of actions. See that ye walk circumspectly, not as fools, but as wise, redeeming the time. See that ye walk wisely in practically knowing all the times, seasons and

and opportunities for action, so as to do continually not only what is *lawful*, but what is *expedient*: what is *best* to be done, (1 Chron. 12. 32. compared with Isa. 53. 2. Est. 1. 3. Eccles. 8. 5. 6.) See that ye be not only *fruitful* in good works; but that ye *bring forth your fruit in your season*, (Psal. 1. 3.)

10. It is a *thrifty* life. See that ye *redeem the time*: See that ye lose *no time*, at least *no opportunity* of *receiving* or *doing* good, especially *in evil days*. Though all this may not be your *attainment*: yet be sure that it is your *aim*, that it is in your *eye*. See to it.

Chap. 3.

The Exhortation set home by six moving questions.

THUS I have briefly shewed you, what an holy life you are exhorted to in the Text. I shall now, in order to the prevailing with you to follow this Exhortation, ask your consciences

sciences these six following questions.

Quest. I. Are there not motives enough in the Text (to wave all others) to prevail with you (if you will but act rationally) to follow this Exhortation, to live this considerate, active, voluntary, habitual, everlasting, growing, and though imperfect, yet very regular, wise, and thrifty life?

Motive I. Can you act rationally, and yet remain fools, and continue to refuse true wisdom. See that ye walk circum-
spectly, not as fools, but as wise, i. e. be-
cause to walk thus circumspectly, is to
walk not foolishly, but wisely: the particle
(as) after the manner of the Hebrews,
doth not alwaies make a comparison; but sometimes renders a reason. Here
it doth both. See that ye live this life;
because so you live in the purest exer-
cise of reason. Is it not most reasonable,
that the reasonable creature should
live in subordination to the highest rea-
son, and the primitive and perfect wis-
dom? And what is that but to see that
ye walk thus circumspectly? Is it not
most

most reasonable, that the *reasonable* creature should choose that which is *good*, before that which is *evil*; a *real* good, before a *seeming* good; a *lasting* good before a *transitory* good; the *chief* good before a *less* and *subordinate* good? And what else is *holly* living, but such a choice evidenced in suitable endeavours? For what have you reason, if not therewith to serve, and please your Maker, and so to prepare for your everlasting state? Is it not folly, yea madness, to prefer a lump of flesh before your own immortal souls; and the dung of a transitory World before God and endless Glory? to sell Salvation for so short, so small, so filthy a pleasure as sin affordeth; and to procure hell, and damnation, by so much pains and cost, as you expend in following the World and your lusts? Hath your course any better titles from the God of wisdom in the Scriptures, (2 Thes.3.2. Fer.4.2. Eccles. 7.25. 2 Pet.2.12. Psal.92.6.---94.8.

Fer.

*Fer. 10. 8, 14. Dent. 32. 6. Psal. 73. 3,
22. 2 Sam. 14. 10.) then unreasonable,
foolish, sottish, bruitish, &c. ? Not to
live this life, is to live a meer bruitish
life, a life of sensuality; wherein the
sensitive powers are predominant, their
ends being preferred before the ends of
the rational faculties: and a life of
sensuality in men is not specifically, but
gradually onely distinct from the life
of meer Bruits. O fools ! When will ye
be wise ? O Bruits ! When will ye be
men, VVhen will ye cease living as
Bruits ? VVhen will ye live as Men, as
reasonable creatures ? VVhen will ye
regard your main interest ? VVhen will
ye prevent your greatest danger ?*

Motive 2. *Can you act rationally,
and yet make the times, which are bad
enough already, worse ? Can you act ra-
tionally, and yet not provide any thing to
bear up your hearts in such perilous days ?
That is the Apostles second Motive ;
See that ye walk circumspectly, not as
fools, but as wise, redeeming the time,
because the dayes are evil ; i. e. though
not*

not naturally, or inherently, yet adherently and concomitantly, made up of a complication of sins, snares, and miseries. The word *πονημα* signifies not only *ungodly*, but *unquiet* and *troublesome*. If you do not live this life, you do (as it were) more and more infect even *time it self*: you have nothing that can really comfort you in such *evil dayes*: The testimony of conscience, as to living this life, being the only really cordial rejoicing in such dayes, (2 Cor. 1.12.) yea, if you will not be perswaded to live this life, you shall have no inheritance in the kingdom of God and of Christ; but the wrath of God will come upon you, as upon children of disobedience, (the word comes from the privative *α* and *πειθω*, to perswade; such as will not be perswaded) (v.5,6.) and can you act rationally, and yet be careless whether you pass out of these *evil dayes* into a *blessed* or *miserable* Eternity?

Quest. 2. *What are you now resolved to do?* are you heartily resolved

to

to have your *eyes* in your *heads*; to stand still in the wayes of holines no longer, but *voluntarily*, *frequently*, yea *constantly* to be moving forward therein: and though you cannot *attain* to *legal* perfection, yet, that you will *aim* at it, and be restless till you be *Evangelically* perfect in your walking to the *utmost of the rule* for the *matter*, and to *the utmost of your strength and light* for the *manner* of your obedience: that you will do your best in *holy* living; that you will live as *prudently*, and as *thriftily* as possibly you can? Will you now make good your former promise, that whatever the *holy* life were, that is called for in the Text, you would endeavour to your *utmost* to live it? If you will not, but will rather be *pro-misc-breakers*, *Gods soul will have no pleasure in you*, but your drawing back will be unto *perdition*, (*Hebr. 10. 38, 39.*) But if you be fully resolved, if your resolution flows from an inward rooted inclination, (*Psal. 119. 112.*) If it be bottomed on a firm assent to the *truth*

truth of Scripture-revelation: If it be founded on the highest reason, and if it be the fruit of mature deliberation, you are not far from the kingdom of God, yea you have taken some steps in the way to life.

Quest. 3. Can any of you yet think that the holy life you are exhorted to in the Text, is more then needs? Is it not absolutely necessary that God should be pleased and enjoyed? And is not all, that is called for in the Text, absolutely necessary to the pleasing and enjoying of God? Hath not enough been hinted already to convince you hereof? And shall not such an argument as necessity, and your own necessity turn the scales, and fully resolve you, and put you past any farther deliberation or delay? Sure, if this were indeed believed, it were impossible but it should. (*Ubi necessitas incumbit, non ultra disputandum est, sed celerrime & fortiter agendum,*) Reason is but folly, when it pleads against necessity. (*Omni arte, omni ratione efficacior est necessitas:*)

Necessity

Necessity is that *weapon* that natural reason taketh to be *unresistable*. Had you been one hour in *Heaven*, would you not say, there is an *absolute necessity* of getting thither? Had you been one hour in *hell*, would you not say, there is an *absolute necessity* of escaping it, and that there is *no necessity* to this? And would you not thereupon, without delay, set in good earnest upon the use of the *necessary means* thereunto? Verily, thus it would be with you, if you did indeed believe the Scripture-record; for *faith is the evidence of things not seen, and the substance of things hoped for*, (Heb. 11.1.) i. e. *faith seeth that which supplieth the want of presence and visibility*: there is that in *faith* which *effectively* is *equal to visibility*, and a *present subsistence*. Do you yield, that an *holy life* is *necessary*? But question whether such a life, as hath been exhorted to, deserves *only* the name of an *holy life*? Ask your souls one question; *Is there any more in all the particulars contained*

contained in this Exhortation, then what is comprehended in the Scripture-notion of holiness? Doth not holiness, according to the use of the word in Scripture, exclude sin, uncleanness, all filthiness of flesh and spirit, (2 Thes. 4.7. 2 Cor. 7.1.) which is a *non-conformity* to the will of God, (1 John 3.4. *η απόλιτα ἐστιν ἡ ἀρρωτία*,) and *include conformity to the will of God?* (Rom. 12.1,2.) Doth not *legal* holiness include *perfect* conformity unto the will and holiness of God manifested in his *Law?* and *evangelical* holiness include a *true* conformity unto the will and holiness of God manifested in his *Son, as Mediator?* (Rom. 8.29.) what then can you apprehend in the Scripture-notion of that holy life, that is absolutely necessary to salvation, less then to see that *ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil?*

Quest. 4. Are any of you hindred from hearkening to this Exhortation by conceits that *few, yea, none do, yea, none can live so holy*

holy a life? It is indeed certain, few do: Christ hath told you so much. Though there be *many seekers*, yet there are but *few strivers* to walk in the narrow way that leads to life, (*Mat. 7. 13, 14.*) But this is no discouragement. You shall not want *company* in the *way to heaven*, no, not *good company*, (*Prov. 12. 10.*) nor find *comfort* in your company in the *way to hell*. If you would indeed have the number of holy livers to be greater, why do not you *increase* it by joyning with them? Though Christ's flock be very little, yet all that be of his flock, do live this holy life. Doth not the Apostle tell you, *By this we know, that we love the children of God, when we love God, and keep his commandments; for this is the love of God* (herein it consists, hereby it is evidenced) *that we keep his commandments, and his Commandments are not grievous?* (*1 John 5. 2, 3.*) Is it not hence evident, that such as do sincerely *love God*, not only *may*, but *do keep his Commandments?* yes,

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that it is *easy* and *pleasant* to them to live so holy a life? If you say you cannot however live thus; I ask you, how do you know? Did you ever try what might be done in this case? Did you ever set in good earnest about it? Have you not only *sought*, but *strove* to walk in this narrow way? If you have not, you have dreadfully mocked God, in pretending that it is impossible for you to live so holy a life. O! remember, *God will not be mocked*, (*Gal. 6. 2.*) you cannot deceive his eye, and he will not be put off with mocking services.

Quest. 3. *Are any of you hindred by hopes of coming to heaven in some other easier way, that is not revealed in the Bible?* What is this, but to be hindered from changing your life, in hopes that *Christ* will be found a *Deceiver*, and *God* a *Lyar*? Hath not *God* by *Christ* (*John 14. 49.*) told you, not only that there is no other way *revealed*, but that indeed there is none other, neither can there be any other. *I say unto you* (*said Christ, Mat. 5. 20.*) *except*

cept your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case. (Mark, in no case, i.e. by no means, in no way whatsoever) enter into the Kingdom of heaven. And can you live more holy lives than the Scribes and Pharisees (who were the strictest professors of holiness among the Jews, *Acts 26. 5.*) lived, unless you see that ye walk thus circumspectly? Sinners, ask your hearts who hath given you these hopes? sure not God; for he cannot persuade you that his own word is false: it must therefore be the Devil, who will deceive you. And now! what, will ye any longer hope to be saved whether God will, or no? will any of you hope for impossibilities any longer? will ye hope to be saved without the one thing necessary to salvation, (*Luke 12. 41, 42.*) without an heart set upon it, and a life employed for it? O! how shall you escape if you neglect so great salvation? (*Heb. 2, 3.*)

Quest. 6. Are any of you bindred from following the Apostles Exhortation,

by fears lest the Devil, the World, and the Flesh will never suffer you to live so strict and precise a life? I must indeed tell you, that if all the Devil can do, those principalities and powers, and spiritual wickednesses in high places: If all that the World can do, the men of the world, and the things of the world: If all the flesh can do, the carnal reasonings, and fleshly lustings of your own corrupt hearts: If all that all these together can do, can hinder you, you will never be perswaded to set in good earnest upon living so holy a life: yet your condition is not hopeless; but the more serious and hearty your fears be, the more hopeful. *All the weapons of this Apostles warfare (and therefore this Exhortation back'd with such motives) are not carnal, but mighty through God for the pulling down strong holds, casting down imaginations, and every high thing that exalts it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, (2 Cor. 10. 4, 5.) I shall therefore*

therefore once more beseech you for the Lords sake, for your souls sake, to suffer the words of the Apostles Exhortation, *See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil* : But still remember that of Christ, *Without (separated from, not united to) me, ye can do nothing*, (John 15.5.) and that of the Apostle: *It is God that worketh in you both to will and to do of his own good pleasure*, (Phil. 2.12, 13.) *Work out therefore your salvation with fear and trembling*, i.e. Shake off sloth, and unite all the powers of your souls, that you may intend this business (as the word *γάλεψις* signifieth.) Do not only *work at it*, but *work it out*: *work while it is day*, (John 9. 4.) whilst the Spirit breathes, fearing lest if the present gale be neglected, you never have a gale more.



P A R T I.

The Exhortation to Saints.

Secondly, to *Saints*. Having addressed the Apostles *Exhortation to Sinners* in the former Chapter, I shall in this desire you, who come not under the former member of the distribution, to *suffer the words of his Exhortation*: *See then that ye walk circumspectly, not as fools, but as wise, &c.* And indeed to you in an especial manner is this Exhortation directed. There is an emphasis in the word (*ye*) *See that ye, &c. q. d.* Though others be careless how they live, yet so be not you: but be sure that you see to it, that you live this *provident, active, voluntary, habitual, growing, Evangelically* (though not *legally*) *perfect, wise, and thrifty* life. There is also, besides the motives

motives mentioned in the former Chapter, one more in the Text, peculiarly belonging to you, whereby it is evident that the former motives do as much concern you, as any, yea, more; and that is taken *from your estate*. What that is you may see by retiring to *verse 8. Ye were sometimes darkness*, not only in darkness, but darkness it self: *ye were sometimes altogether in the darkness of ignorance and unbelief, of guilt and misery, of sin and enmity*: But now you are *children of the light*, you are persons *enlightned and enlivened*: *yea, you are light in the Lord*, you are persons full of the light of knowledge and faith, of the love of God and peace, of grace and holiness: See then that *ye walk circumspectly, &c.* This is a comprehensive motive, as you will see in the following particulars.

Chap. 1.

Motives theremore from their knowledge.

First, See that ye walk circumspectly, &c. seeing ye are enlightened with saving knowledge. That is part of the meaning of being *children of the light*, and *light in the Lord*. Sometimes light is in Scripture (because of its discovering quality, (Eph. 5. 13.) put for knowledge, as (Dan. 5. 11. 12.) where it is said, that *Daniel had light, understanding and wisdom found in him*. Thus you are *children of the light*, yea, *light in the Lord*: See then that ye walk circumspectly, &c. And good reason there is why you (what ever others do) should live this holy life, even upon the account of your knowledge.

Motive 1. Hereby one great hindrance of living this life is removed out of your souls: and that is ignorance and blindness. Ignorant souls are indeed alienated from the life of God, (Eph. 4. 18.)

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18.) they cannot endure to live such a life as God lives, or as he commands them to live: they cannot endure to be holy as God is holy, or as he calls them to be holy, *viz.* to be holy in all manner of conversation. But will you also be alienated, thus alienated from the life of God? Shall your alienation continue, though your ignorance doth not continue?

Motive 2. *Hereby you are more than others obliged to live this life.* Others are indeed bound to live this life, though they do not know it to be their duty; but you much more, seeing you know the nature, necessity, and excellency of this life, and that not only notionally, but intuitively and experimentally. Your very knowledge is an obligation upon you: you are bound not only by the law without, but by the law within you: you are bound in your spirits, (*Acts 20. 22*) your light doth lovingly constrain you, (*2 Cor. 5.14*) necessity is laid upon you thereby (*1 Cor. 9.16.*) and you can do no other (unless you will offer violence

lence to your own consciences) then live this life, which you know God chargeth upon you, as your duty, (Acts 4. 20.)

Motive 3. *Hereby you are helped to live this life*; for (1) *Hereby you see the reasonableness of the Scripture motives to live thus circumspectly*, which others do not, at least have not such a sight thereof as you have. I shall instance only in those two mentioned in the Text, and briefly spoken to in the former Chapter. You see both what *folly* and *madness* it is not to live this life; and how much it is your *concernment*, and therefore *wisdom*, thus to live: as also what cogent motives there are in the *days* being *evil*, thereunto. You know the *folly* and *madness* of following any course or way of life, short of this *holy life*: you know, that *calamity* and *destruction* are in all such ways, (Rom. 3. 16.) yea, and *damnation* too, (2 Pet. 2. 2.) you know that you will not be *gainers*, but *losers*, though you should *gain the whole world thereby*, because thereby

by your souls will be lost, (Mat. 16. 26.) you know that it is your main concernment, and therefore wisdom, to live this holy life. You know that in the way of righteousness is life (and it tends to life, Prov. 11. 19.) and in the pathway thereof there is no death, (Prov. 12. 28.) you know that this holy life is the best life, the most excellent life, (Prov. 12. 26.) the most rational life, (Prov. 14. 8.) the safest life, (Prov. 1. 33. 3. 23. Psal. 50. 23.) the honestest and most truly virtuous life, (Luke 8. 15. 2 Tim. 2. 2.) the most profitable and useful life, (1 Tim. 4. 8.) the most honourable life, (Isa. 43. 4.) the most sweet and pleasant life, (Prov. 3. 17. Psal 36. 8.) God saith all this, and you believe it : yea, you know it by experience : See therefore that ye walk circumspectly, not as fools, but as wise, &c. You are also convinced that the Apostles second motive, taken from the days being evil, is very cogent. Though others looking on it with a carnal eye, think it is inconsequent, and better able to bear a contrary

trary conclusion, *viz.* The times are bad, therefore there is no living in the world, unless we yield a little: the Oak is rent to pieces with the fury of the wind, when the Willow by bowing and bending is secure. Yet you see that it is very reasonable, that you should be the more careful to live this holy life, because the days are evil: Both because the customs and manners of most are so wicked, that they have eventainted time it self, and corrupted the very days: And because the days are very dangerous, by reason of temptation and persecution: That so the times may be bettered by your means; and that you your selves may be secured from the dangers and snares thereof: and that your hearts may be born up under the persecution you meet with therein. See therefore that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. (2) Your light cannot but be urging what you know to be your duty upon your conscience. It cannot but be putting you upon doing what

what you ought; it cannot but be a spur in your sides to make you go, yea run the wayes of Gods commandments. (3) Hereby it becomes harder for you (then for others) not to be perswaded to follow this exhortation. It is far easier to sin without light, then against light. It is not easie for you to put by the motions of your own knowledge and keep down your own light; But it is harder to go contrary thereto. Yea (4) If your knowledge be indeed saving, it hath a very great power in it; Both a transforming power, (2 Cor. 3. 18.) and a fructifying power, (Rom. 12. 2. Col. 19. 10.) Teaching (and therefore knowledge) is the means, whereby Christ, as a Prophet, helpeth souls to live this life: Hence he is said to speak life into his People, (John 6.63.) and his words are called, The words of life, (John 6.68.)

Motive 4. If you will not be perswaded to see to it that you live this life, you cannot have assurance that you are children

children of the light ; yea, you may on Scripture-grounds conclude you are not : If your light were indeed saving, you would be very careful that your life be holy. *Give me understanding* (saith David, *Psal. 119. 34.*) and what then ? why, *I shall keep thy Law, yea I shall observe it with my whole heart.* Would you not be glad to have assurance, that your knowledge is such as accompanieth salvation, i. e. such as cannot be separated from salvation ? See then that ye walk circumspectly, &c. Hereby we know, (we do not only think, or hope ; but know assuredly) that we know him, (i. e. savingly) if we keep his commandments, (*1 John 2, 3.*) It is but a form of knowledge that brings forth but a form of godliness.

Motive. 5. If you will not be persuaded to follow this exhortation, your knowledge will be an aggravation of your sin, and an heightner of your condemnation : Verily, you can have no cloake for your sin, (*John 15. 22.*) Others think that their ignorance is some excuse

cuse or extenuation of their sin, (though most are therein mistaken; because their ignorance is a supine and an affected ignorance; and such ignorance is one of the highest aggravations of sin:) But to be sure, you cannot so much as think, that you have any such excuse or extenuation of your sin. *That servant which knew his Lord's will, and prepared not himself, nor did according to his will, shall be beaten with many stripes; though he that knew not, and did commit things worthy of stripes shall be beaten with few stripes; for unto whomsoever much is given, of him shall be much required,* (Luke 12. 47, 48. If you neglect your known duty, your light cannot but break in upon you, and smite you both here, and hereafter. But so much for the Motives, from your being *children of the light*, as it signifies your being enlightened with saving knowledge.

Chap. 2.

Motives from their Justification.

Secondly, See that ye walk circum-spectly, &c. seeing you are enlivened with saving grace. In Scripture, light is often taken for life, (Job 33. 28, 30. Psal. 36. 9.-49. 19.) Thus here, Ye are light in the Lord, i. e. ye are not only enlightened, but enlivened, made partakers of a double life, the life of justification, and the life of sanctification; See then that ye walk circumspectly, &c.

First, You are made partakers of the life of righteousness: In Scripture, life and righteousness are taken for the same, (2 Cor. 3. 6, 7; 9. Rom. 5. 17, 21.) Because sin, by reason of its guilt, doth immediately make a man dead in law, (John 3. 18.) And when a capital offender is pardoned, we say, his life is given him. Thus are you made alive: in your justification

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Part I. to Holy Living. 41

the sentence of *condemnation* is reversed, (John 3. 18.) you enjoy *peace* and *reconciliation* with God, and his *love* and *favour*, (Rom. 5. 1.) And in Scripture, *light*, upon the account of its *diffusiveness* and *communicativeness*, and *comfortableness*, signifies sometimes *peace*; sometimes *love* and *favour*. *I form the light, and create darkness*, is explained in the next words, *I make peace and create evil*, (Fer. 13. 16.) *The light of the Kings countenance* and his *favour* are equivalent expressions, (Prov. 16. 15.) See then that ye walk *circumspectly*, &c. And good reason there is, why you should, even upon the account of the pardon of your sins, and the justification of your persons: For,

Motive 1. *Hereby another great hindrance of your living this life is removed*; and that is *guilt*; Sins binding over the Soul to the wrath of God. No wonder that others do not live this life, which is *a walking with God*, (Gen. 5. 24.) *Can two walk together, except*

except they be agreed? (Amos 3. 3.) No wonder that they *fly from God* (so our first Parents did, (Gen. 3. 8, 10.) as an *enemy*: So he is to their souls, and they are *children of his wrath*, (Ephes. 2. 3.) But your guilt is taken away, and God of an *enemy* is become your *friend*, (Col. 1. 20, 21, 22.) You can indeed find *no pleasure* in the *company* of an *enemy*; and if an *enemy* *employ* you about any thing, you will *not go* about it if you can choose; and if you do, you go about it *grudgingly*: But what! Will not you walk with your *best friend*? Shall it not be the delight of your souls to be employed by him?

Motive 2. *You are upon this account more bound to live this life, than others are: For (1) The way of your justification doth strongly bind you hereunto*; for this holy life is the end of justification by faith; and therefore this way of Justification is appointed to continue onely till you are brought to live perfectly holy lives in Heaven; for

for then there will be another way for your acceptation, though the glory and honour of all will be given to Christ. (2) *Your discharge from the Covenant of Works in your Justification, doth also strongly bind you hereunto.* When you are justified, you are not bound to a *personal, perfect, and perpetual* keeping of the Law, as the *condition of life*, (Gal. 4. 21, 22.) But, yea therefore, you are bound to be the more careful sincerely to observe the Law, as a *Rule of life*. So long as you were under the Covenant of Works, you might indeed be discouraged from endeavouring to obey the Law, because that Covenant accepteth of nothing but *perfect obedience*, (Gal. 3. 10.) gives no power at all to obey, and therefore called the *Letter*, (2 Cor. 3. 6.) yea causeth accidentally the *abounding* of disobedience, (Rom. 5. 10.) and therefore compared to an *husband*, and a *sinful heart* to a *wife*, (Rom. 7. 4, 5.) But now being under the Covenant of Grace, God is engaged

engaged to forgive your transgressions, (Jer. 31. 34.) and to accept your imperfect obedience: (Mal. 3. 17.) yea, to give you power and strength to do what is required, and to abstain from what is forbidden, (2 Cor. 3. 6. Mica. 7. 19.) O ! What an obligation is this upon you, to see to circumspect walking ? Verily, Gods promising in the Covenant of Grace to enable you to walk in his Statutes, doth not shut out your endeavour, but engage you to endeavour ; for God only promiseth to help you, if you endeavour in the use of the means, (whereof Prayer is one,) (Ezek. 36. 27. compared with Verse 37.) (3) *The grace of God in your justification bindeth you hereunto,* (Tit. 2. 11, 12. Rom. 6. 12, 13, 14.) Hereby God hath done more for you then others ; and therefore you should do more for him then others, (Matth. 5. 47.) *Considering how great things he hath done for you,* (1 Sam. 12. 24.) (4) *Your relations, upon your Justification, bind you hereunto :* Being justified

stified, you are Christs and Gods, and therefore should see to it that you live to God and Christ, (1 Cor. 6.20.) Others are not under your bonds: they may indeed be more under the bond of *slavish fear*; but you are more under the bond of *love*, and the bond of *love* is stronger then that of *fear*.

Motive 3. *You have upon this account more encouragements then others, to live this life:* For, (1) There are some motives more cogent upon you, then upon others; To instance onely in two: That the grace of God teacheth souls to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, (Tit. 2. 11, 12.) And that not to live this life, is to turn the grace of God into wantonness; (Jude 4.) cannot but have greater influence upon your souls, then upon others. (2) *You are more assured of help to live this life then others*, and that upon a double account; Both because the more a man doth forsake any thing of his own for Christ, the more Christ is engaged

gaged to give of his good things to that man: And therefore seeing when you become justified by faith, you lay down all your own righteousness, Christ is engaged to give you his righteousness, that righteousness which he worketh in souls: And because, upon your believing for Justification, you are estated in the Covenant of Grace, and so God is engaged to enable you to live this holy life, as you heard under the former particular.

Motive 4. *If you will not be persuaded to follow this exhortation, your sin is, upon this account, greater then the sin of others: For, (1) Hereby you cross Gods grand design, in his decree of election, in his sending his Son into the World, in Justification, in all his Ordinances and Providences, more then others. What ever others are, if you be indeed justified, you are predestinated to live this life, (Rom. 8. 29, 30.) Christ came, not only to redeem you from the guilt of all iniquity; but to purifie*

purifie you from the filth of sin, and to make you peculiar people to himself, zealous of good works, (Tit.2. 14.) In your Justification you are therefore delivered out of the hands of all your enemies, that you might serve God without fear, in holiness and righteousness before him all your days: (Luke 1. 74, 75.) The design of God in all his *Ordinances* and *Providences* is your *good*, that you may live better and better, (Rom. 8.28.) And what! Is it nothing to you, even to you, to cross Gods grand design in the World? (2) *Hereby you gratifie the Devil more then others*: Though he is against holiness in any; yet he is not so much rejoiced that others will not live this holy life, as he is, if he can but perswade a Justified person to be unwilling thereunto; and that appears in his rage against such as will not be perswaded by him: he will by some means or other stir up sharp Persecution against them, (2 Tim.3. 12.) (3) *Hereby you turn the grace of God into wantonness*, more then others, (Jude

(*Verse 4.*) Others turn the *Doctrine* of Free-grace in justification into wantonness; but you turn the *Grace* of Justification it self into wantonness: and therefore your sin is against more mercy, and by consequence doth more grieve the Spirit then others unperswadableness. (4) *Hereby your unperswadableness becomes more inexcusable.* It is not indeed *unpardonable*; for you are not under the *Law*, but under *Grace*; (Rom. 6. 14.) But yet it is altogether *unexcusable*, even because you are under *Grace*; and by consequence, if you would be perswaded to set upon living this life, you should find God coming in to your help, according to his Promise in the *Covenant* of *Grace*.

Motive 5. *If you will not be perswaded to live this holy life, you cannot have assurance that you are indeed justified:* And is that nothing to you? yea, you cannot but conclude, that you are mistaken in thinking that you are justified: Are not the Apostles words plain?

If

If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth, (1 John 1.6.)

Chap. 3.

Motives from their Sanctification.

Secondly, See that ye walk circum-
spectly, seeing ye are children of the
light, i. e. Seeing ye are made parta-
kers, not only of the life of righteous-
ness, but of the life of holiness: You
partake of the Divine nature; Christ is
formed in your hearts; you are made
habitually holy; all the Command-
ments of God are writ in your inward
parts; the Holy Ghost dwells within
you; is an abiding principle of hol-
iness; See therefore that you walk cir-
cumspectly, &c. And good reason
there is why you should, even upon
this account, upon the account of
your Regeneration, Conversion, Sancti-

D fication,

fication, Being made new creatures, &c. For,

Motive 1. Hereby another great hinderance of this holy life is removed; and that is the want of an inward principle. We cannot live a natural life without an inward principle, without a natural heat, with the fountain thereof, by which the body is made operative: Hence, in living creatures the heart first liveth; because it is the forge of spirits, and the fountain of heat. (*Ενεὶ λιγάτες πάντα. Arist. de respir. c.8.*) No more possible is it to live this spiritual life without an inward principle. If the *watch* be not of the *right make*, it will never *go true*: Till you were converted the *Flesh* was predominant, and therefore it was impossible for you to *live* any other then a *fleshy* life; for every thing will act according to its predominant principle: But now the *Spirit* is the predominant principle within you; Should not you therefore live a *spiritual life*? Should not the *Law of God* written in your

your hearts be legible in your lives? Should not your lives be according to the tendency of your hearts?

Motive 2. Hereby your obligation to live this holy life is increased; For this is the very end, why the principle of this life is infused into your soules, that so you may live this life; for you are his workmanship; his *τενίτος*; his curious and exact piece, created in Christ Jesus unto good works; by an almighty power, of unfit and indisposed, you are polished and inclined; of impotent, you are made able; ofaverse, you are made willing to good works; and the end is that you may be wholly employed in good works: If you be not, you make inherent grace a meer vanity. (*Frustra est potentia, quæ non educitur in actum.*)

Motive 3. You have upon this account also more encouragements, than others, to live this life; For (1) Hereby many Scripture motives to holy living become cogent upon your soules, that are not upon others. Though

others be not, you cannot but be prevailed with to live an holy life ; By the pleasure God takes therein, (*John 8.29. Col. 1.9, 10.*) By the honour that redounds unto God thereby, (*Matth. 5. 16.* where ὅντες may be taken *ex partite*, noting the *event*, and not *αἰλοχοῦσκοι*, noting the *scope*.) By the influence of an holy life to stop the mouth of blasphemy, (*1 Pet. 3. 16.*) to convince gainsayers and blasphemers, (*1 Pet. 2. 12, 15.*) to convert sinners, (*1 Pet. 2. 12, --3.1, 2.*) and to rejoice and edifie the souls of Saints. (*2 Cor. 1.14. 1 Thes. 5. 11.*) (2) Hereby you are intended, inclined, yea fitted for this holy life ; for the Law is writ in your hearts ; your hearts are already subjected to the Law of God ; your wills are already melted into the will of God : And what ! Will ye cross your own *inclination*, as well as Gods grand *design* in the new Creation ? (3) Hereby you come under the promise of fresh influences from the Holy Ghost continually. I will put my spirit (saith God, Ezek.

Ezek. 36.27.) *within you*, i.e. my spirit shall be an indwelling principle of holiness within you: and then it followeth, *and cause you to walk in my statutes*, &c. i.e. the spirit shall quicken and actuate that grace that is infused.

Motive 4. *If you will not be persuaded to see to it, that ye live this life, you will upon this account also be more unexcusable than others;* For you cannot plead that it is *impossible* for you to live this life; yea, you cannot plead that it is *so difficult* for you, as it is for others, to live this life. The principle of this life is infused into your soules in your Regeneration: and you are delivered from the *raigning* power of the *Devil*, the *World*, and the *Flesh*, (Luke 11.21.) Those great enemies, and hinderers of so strict a life have received their *mortal* wound: And will ye be *hindred*, yea, *overcome* by a *conquered* Foe? Though the commandments of God be *impossible* to others, yet *they are not grievous* to you, (1 John 5.3.) This *holy* life is a thing correspondent

correspondent to your new nature, and any other kind of life; a *brutish, sensual, worldly* life is *repugnant* to your *vital principle*. Are any of Gods commandments grievous to you, when he commands you nothing, but what he promiseth to make you able to do, so far as shall be needful for acceptance, so you will endeavour your selves?

Motive 5. *If you will not be persuaded to live so strict a life, you cannot be assured that you are regenerated and converted: yea, you cannot but conclude that you are still dead in trespasses and sins.* The Apostle is peremptory, *He that doth righteousness*, i. e. He that lives according to the whole word of God *evangelically*, though not *legally*, *he is righteous*, i. e. he is not onely interested in righteousness *imputed*, but *inherent*: *He, that doth not righteousness, is not of God*, i. e. he is not regenerated, he is not born of God, (*1 John 3. 7. 10.*) *A child is known by his doing*, saith *Solomon*; and *the*

the tree by his fruit, saith Christ; and every gracious soul by this walk. Where God changeth the nature, there he makes the person change his course of life. And is this nothing to you? Would you not be glad to be assured that you are converted, and truly gracious? Are not all Gods Promises to godliness exceeding great and precious in your eye? And would you not rejoice, to be assured, that they do all belong to you? Would you not live comfortably in the saddest dayes? And would you not be assured that you shall die comfortably, and give up you account with joy? See then that you walk thus circumspectly, (1 Tim. 4.8. 2 Cor. 1.12. 2 Kings 20.3. Isa. 38.3.) And now what shall I say for

The Conclusion?

Is it not evident from the former hints, that this holy life is rational, more expected from you, then from others? Are not more eyes upon you then upon others? Do not the eyes

of Devils, infernal and incarnate, watch more for your haltings, then for the haltings of others? Are not the eyes of God, Angels and Saints, mostly upon you, looking that you should walk worthy of your state and profession? Are not wise actions rationally more expected from wise men, then from fools? (*James 3.13.*) You are through grace made wise unto salvation: others are left in their natural folly, and madness: See then that ye walk circumspectly, not as fools, but as wise, &c. What! Will you, even you, deceive all the expectations of Saints and Angels, yea of God himself? Doth not God himself make his boast of you? Surely they are my people, children that will not lie, (*Isa. 63.8.*) i. e. they will not deal perfidiously with me, (*Gen. 21. 23. Psal. 44.17. Hab. 3.17.*) At your first believing you have covenanted with God, that you would never more live a worldly, sensual life, and that you would make it your main business, to live this holy and strict life: And will

will you break Covenant with God? Will you thus be found liars? Shall God, even your God, be made ashamed of his boast of you? *God forbid.* But so much concerning this Text, as *A Serious Exhortation to Sinners and Saints*, to live an holy life here, as ever they would avoid eternal death, and enjoy eternal life, hereafter.

F I N I S.
